

765 They are held once a year for the first four years following the warrior's death.

On the fourth year, the celebration ends with the burial of the head; on this occasion, the women as well as the men address it with the following words:

766 "My brother (or my son), we have come here to bury thee.
531 Thou hast died; to this end wert thou born. Thou hast died in war, because thou wert brave; to this end did our mothers and fathers nurture us. We must not fear our foe. Whoever dies in war dies with honor. It is not as death from illness. We have come from all the malucas to weep and dance to the end of thy burial."

The Mandarica version runs as follows:

"Uatuhum ihahagan uat uho diti uchiame. Ihndihame ari uat
hai uat mai phame. Irit uatuhum uat rapuhum bi anihocane odio.
Ihndihame uat uat me pine uat hai ari uat uat uat anihocane
epihapidihi ipi bi uat pame ama uat rapahum bi-cime.
Rapuhum-bi rit a bi anihocane odio uat uat uat rapuhum bi-
the pame uat pine ihndit ma uat pa-lime pai bi-cime cawit pidihi.
Ihndit anihocane anihocane bi-cime cawit uat uat uat uat uat
cawit uat uat uat uat uat uat uat uat uat uat uat uat uat
shagan achi-cawit pite ihndit uat diapihi diti." [132]

At the same time, around the funeral basket, the women speak as from the dead man's mouth:

"My mother (or my wife), thou wilt die in bed of illness.
I died in war because I was brave."

132 In the course of these ceremonies the shamans blow on a special instrument: it is a kind of horn which they call carupai.

137 To this end the shaman takes to a small hut which is especially built for the purpose, and where the women are strictly forbidden to enter.

On the other hand, these superstitious women avoid the sight of that sacred and mysterious instrument in every possible way. They are convinced that were they to glance at the carupai but for an instant, they would commit a sacrilege that would cause them misfortune for the rest of their lives.